THE NEW JERUSALEM: THE PERFECTION OF BEAUTY: The joy of the whole earth.

DESCRIBED

In the Booke of the REVELATION;

ILLUSTRATED

In sundry Points, according to the Spirituall sense; That devout minds may receive increase of light and consolation.

IN A SERMON

COMPOSED

For the Learned Society of *Astrologers*,

At their generall Meeting, *Aug.* 14. *Anno* 1651.

PSAL. 87. 3.

Glorious things are spoken of thee, O Citie of God.

Dieu Rudimentis Linguæ Persicæ:

Arcana Dei declarare, res quædam est laudabilis.

φθέγξομαι οἷς θέμις ἐστὶ· θύρας δ' ἐπιθεῖσα βέβηλοι.

השכינה שורה עם הענוים והשפלים ובורח מנאים ומכעסנים:

LONDON,

Printed by *J.G.* for *Nath: Brooks*, at the Angel in *Cornhill*.

MDCLII.

To the Learned Society of Artists, or Students in *Astrologie*.

Gentlemen,

IT may seeme unto some unproper, that this Meditation concerning the New *Jerusalem*, being the highest matter in Christian Divinity, is dedicated unto you, against whose Profession some Divines have inveighed. But if what followeth, be duly considered, it may appeare otherwise. *Wigelius* in that his excellent Treatise of *Astrologie Theologized*, saith: *Astrologie is Philosophy it selfe, or it is the whole light of Nature, from whence ariseth the universall Naturall wisdom, or a solid, sincere, and exquisite knowledge of Naturall things: which light of Nature is twofold, externall and internall: Externall in the Macrocosme, internall in the Microcosme.* True Astrologie therefore being so noble a Science, the Sincere Professors and Students thereof are worthy of much honour. And whereas it is objected, That it is an Art to be rejected, because vanities are crept thereinto, may not by the same reason the Studie of sacred Theologie bee omitted, seeing that not a few errours

 have

have entred into Bookes of the same? The holy Prophet *David* saith: The workes of the Lord are great, sought out of all them, that have pleasure thererin. His worke is honourable and glorious: and his righteousnesse endureth for ever. He hath made His wonderfull workes to be remembred. *Psal.* 111.3,4. 5. Moreover the God of heaven hath vouchsafed a speciall respect unto the well-minded Students in the Starres, in that Hee made some such the first publishers of the Birth of His Son the Lord *Jesus Christ*. Of whom S. *Basil* writing on the Nativity of Christ, among other things delivereth, that they περὶ τὴν τήρησιν τῶν μεταρσίων ἐχολακότες, were addicted to the observing of Sublime things (matters in the Heaven.) And so *Munster* testifieth likewise, where he writeth: *Hi magi nostri fuerunt præcipui siderum contemplatores, quorum Dominus misertus novam condidit stellam, quæ ipsos ad Christum perduceret.* Now as yee are conversant in considering the misterie of the Starres, for to understand what the Eternall God (blessed for ever) signifieth and worketh in and by them, that yee may make the right use thereof unto the wellfare of Mankinde; so are you to have in due consideration the chiefe of all Starres, the Spirituall Star, whereof the holy Gospel maketh mention, the [a] *Day-spring* from on high, which hath visited us, to give light unto them that sit in darknesse, and in the shadow of death, and to guide our feete into the way of peace: the [b] *Day-starre* which ariseth within our hearts: the [c] *Morning-starre*, which is given to the overcomers, which keepe *Christs* workes unto the end, the which is the Lord *Jesus Christ* according to His eternall Divine Nature. Unto the knowledge of whose [d] great mysterie, this present Meditation (how meane soever) may be furthersome unto you.

his Edition
Matthew
Hebrew.

Luk. 1.78,79.

2 Pet. 1.19.

Rev. 2.26,28.

1 Tim. 3.16.

The

The Counſell given in the booke of *Iob* is conſiderable hereunto and ever memorable, namely, [e] Acquaint now thy ſelfe with God, and be at peace: thereby good ſhall come untó thee. Receive, I pray thee, the Law from His mouth, and lay up his words in thine heart. Whereas the ſtudy of true Chriſtianity being neglected, ill is ones eſtate, although he hath much other Learning: as the Apoſtle declareth, ſaying: though I have the gift of Prophecie, and underſtand all myſteries, and all knowledge, and though I have al faith, ſo that I could remove Mountaines, and have not Charity, I am Nothing. 1 *Cor.* 13.2.

[e] Job 22.21,22 See the marg. 2 *John* 7. ſignifieth, we ſhould minde Chriſts Spirituall comming into us. So the *Greeke* Text intimateth. And notice is taken by *Oecumenius*, that whereas ἐρχόμενον is of the *preſent* tenſe, therefore more is meant than the firſt comming onely. And that ſuch as underſtand not Latine, may have ſome knowledge in the *Originall* Greeke, we have ſet forth in *Engliſh* an *Introduction* much helpfull thereunto.

From my Lodging in the Old-Baily.

Yours to be commanded in whatſoever God approveth,

E. R.

To the unpartiall Reader.

THe Discourse on the Spirituall New Jerusalem, *being a matter above the reach of meere* [a] *natural understanding, will unto some seeme a* [b] *strange doctrine, like as did the preaching of* JESUS *of the Resurrection, unto certaine Philosophers at* Athens. *Unto some others fearing God it will seeme marvellous, for that they have not* [c] *heard of any such thing to be attained in this life. And therefore it is necessary to demonstrate out of the holy Scriptures, That there is such a Spirituall Being now enjoyable. It is said in* [d] Isaiah, *Arise, be enlightned, for thy light commeth, and the glory of the Lord is risen upon thee. For behold, the darknesse shall cover the earth, and gross darknesse the people, but the Lord shall arise upon thee, and His glory shall be seene upon thee.* Christ *said unto His Disciples,* [e] *The Spirit of truth the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him, for he dwelleth with you, and shall be in you. Now the true people of God will like the noble* [f] Bereans, *receive the Word with all readinesse of mind, and search the Scriptures daily, whether what is published, be according unto them, or no. It was said to the Church of* [g] Philadelphia, *I will write upon the Overcommer, the name of the Citie of my God, which is the new* Jerusalem, *which commeth downe out of heaven from my God, Whence it is manifest, that at that time such a Citie was inheritable. To the* [h] Galatians *the Apostle mentioneth two* Jerusalems, *and saith, But* Jerusalem, *which is above,*

a 1 Cor. 2.14.
b Act. 17.18, 19,20.
c Acts 19.2. Mat.4.16. Joh.3.4,5,7,9, 10.
d Isa.60.1,2. Eph.5.14.
e Joh.14 16, 17,18.
f Act.17.11. 1 Joh.4.1. 1 Thes.5.20, 21.
g Rev 3.12.
h Gal. 4.25,26. ירושלים
i of the Duall number, noting two Jerusalems.

love, is free, which is the mother of us all. It is [i] *expresly signified, that some of the* Hebrewes *unto whom S.* Paul *wrote, were then come unto the heavenly* Jerusalem. *And what the said City is, it is not unworthy of consideration, where is delivered in* [k] Esdras, *where it is said, Unto you is Paradise opened, the tree of life is planted, the time to come is prepared, plenteousnesse is made ready, a city is builded, and rest is allowed, yea perfect goodneße and wisdome, &c. and in the end are shewed the treasures of immortality. In the which* [l] *Booke it is written, I will give my people the kingdome of* Jerusalem. *The which appeareth to be the kingdome so often promised elsewhere, which S.* Paul *saith is* [m] *righteousnesse, and peace, and joy in the holy Ghost. Whereof* Christ *saith, Behold, the kingdome of God is within you. The which is affirmed by* [o] David, *to be in every age, and throughout all generations. The spirituall* Jerusalem *is the city, which the Patriarks insisted on,* [p] *whose builder and maker is God. The Apostle calleth it an* [q] *heavenly one. Whereas by* Jeremiah *it is said,* [r] Jerusalem *shall dwell safely, and this is the name wherewith she shall be called,* The Lord our Righteousnesse; *and the said name* [s] *elsewhere is a name of* Christ, *it giveth to be considered, That the new* Jerusalem *in the mysterie thereof is the Lord* Jesus Christ, *according to His eternall Divine Nature, in the greatest* [t] *revelation of Him in this present world. The which may also appeare, that after the Cities description, the spirituall* [u] *comming of Christ is so mentioned and desired, as if it were expressed, If thou* Lord Jesus *dost come spiritually into us, we have then within us the glorious City described unto us. For the Apostle saith,* [w] Christ is The All things in all. *Moreover, whereas the new* Jerusalem *is set among the* [x] *last Bleßings, which God vouchsafeth in this life, and the Scripture ascribeth the last Divine operations to be from the holy* [y] *Ghost, therefore this new* Jerusalem

i Heb 12.22.

k Esd.8.52,53, 54.

l 2 Esd.2.10. Melchisedech *had it in him mystically*, Heb. 7.2. Psal.76.2.

m Rom.14.17.

* Jerusalem *is observed to signifie the Vision of Peace or Perfection.*

n Luke 17. 20.

o Psal.145. 13. *See in the marg.*

p Heb.11.

q Ver.16.

r Jer.33.16.

s Jer. 23.5,6.

t 1 Pet.1.13.

u Rev.22. 6,7, 10,12,17,20.

w Col.3. 11. τὰ πάντα καὶ ἐν πᾶσι.

x Rev.3.12. & Rev.21. & Rev.22.

y Act.2.17. Joh.16.7,8. 13.14.15.

salem *in the Spirituall sense thereof, is observed to bee also that which is called the holy Ghost, it being considered in the amplest measure thereof vouchsafed now unto the Saints. And that Really such* [z] *Spirit doth in Gods appoynted time come into the Spirit of his servants, very many Scriptures expresly testifie. So that it is manifest, that the Spirituall new* Jerusalem *is now attaineable through the grace of Almighty God. But whereas faith and hope are to be grounded upon the Word of God, therefore some Texts are to be mentioned, testifying of a Reall Spirituall Being, that entreth into obedient Soules.* [a] *Behold, saith Christ, I stand at the doore and knocke: if any man heare my voice, and open the doore I will come in to him, and will sup with him, and he with mee. If any man love mee, he will keepe my words; and my Father will love him, and We will* [b] *come unto him, and make our abode with him. Hee also saith:* [c] *I will manifest my selfe unto him. It is often in the Gospell, that God the Father, Sonne, and holy Ghost, is now* [d] *in his Saints here on earth. It standeth written in the Margent of* Psal. 68. 18. Heb. in the Man. *From whence (as from other Scriptures) we may perceive, that if wee would know Christ so farre forth as we ought, we are not to rest in the bare knowledge of the sacred* [e] *history of Him delivered by the Prophets, Evangelists and Apostles, but as Saint* Paul *saith, To know him, and the* [f] *power of his resurrection, and the fellowship of his Sufferings, being made conformable unto his death, if by any meanes we may attaine unto the resurrection of the dead. We are to consider, how* Christ *is now* [g] *within us, and how Hee* [h] *may be in us, according as his Gospell teacheth. And as the Apostle prescribeth,* [i] *that we all with open face, as in the glasse beholding the glory of the Lord, bee changed into the same Image, from glory to glory, even as by the Spirit of the Lord. It is*

[z] Rom.8.15,16 2 Cor.1.21,22 Gal.4.6. Eph.1.13,14. Isa.32.15. Ezech.39.29. Rom.5.5.

[a] Rev.3.20.

[b] Joh.14.23.

[c] Verse 21.

[d] Eph.4.6. Colos.1.27. 2 Cor.13.5. 1 Cor.3.16. & 6.19.

* And in ver. 20. it is in the *vulgar Latine, Portate Deum in corpore vestro,* Beare God in your body.

[e] 2 Cor.5.16. Joh.16.7.

[f] Phil.3.10,11. 2 Tim.2.11,12 1 Pet.3.21. & 4.1. Rom.8.17.

[g] Gal.1.16,24

[h] Eph.2.6.

[i] 2 Cor.3.18.

true Christianity Zealously to consider, what Christ [k] *requireth of us. His* [l] *delight is to be with the Children of men, to live,* [m] *dwell, and walke in us,* [n] *That wee be now His house,* [o] *Temple,* [p] *Garden, That he may* [q] *now administer His Kingdom written us, that wee* [r] *delight our selves in the Lord, and attaine to* [s] *ride upon the high places of the Earth, and be fed with the heritage of* Jacob *our Father, to* [t] *eate of his hidden* Manna, *and to have the new name, which no man knoweth, saving hee that receiveth it: and to have* [v] *fellowship with the* Father, *and with his Sonne* Jesus Christ, *that our joy may be full. And therefore the Apostle prayed for the* Ephesians, *that the eyes of their understanding being enlightned, they might know what is the hope of His calling, and what the* [w] *riches of the glory of his inheritance in the Saints is:* [x] *and to know the love of* Christ, *which passeth knowledge, that they might be filled with all the fulnesse of God. To conclude, it appeareth to be no matter of indifference, whether we minde the new* Jerusalem, *or no.* [y] *The Revelation declareth the ill Spirituall estate of such, as either have it not within them, or are not preparing thereunto. Yea, the* [z] *word of the Lord, even in every booke of the same, witnesseth against all which are not endeavouring unto the same effect. Wherefore let us strive to be minded like* [a] David, *said to be a man after Gods own heart, which shall fulfill all his will, who professed:* [b] *If I forget thee,* [d] Jerusalem, *let my right hand forget her cunning. If I doe not remember thee, let my tongue cleave to the roofe of my mouth, if I prefer not* Jerusalem *above my chiefe joy:* [c] *That we may sucke and be satisfied with the breasts of her consolations: that we may milke out, and be delighted with the abundance of her glory. And so be comforted in* Jerusalem. *For* [d] Zions *sake let us not hold our peace, and for* Jerusalems *sake let us not rest, untill the righteousnesse thereof go*

k Micah 6. 8. Joh. 3. 3. 5.
l Prov. 8. 31.
m 2 Cor. 6. 16.
Gal. 2. 20.
n 1 Pet. 2. 5. Heb. 3. 6.
o Eph. 2. 21, 22
p Song 6. 2.
q Luke 19. 27.
r Psal. 37 4.
s Isa. 58. 14.
t Rev. 2. 17.
v 1 Joh. 1. 2, 3, 4
w Ephes. 1. 16, 17, 18.
x Ephes. 3. 19.
y Rev. 22. 15. and 21. 8.
z Rom. 8. 14. 9. 13. Jer. 4. 3, 4. Ezech. 18. 31, 32 Rev. 3. 16. Prov. 4. 18, 19. 2 Thes. 1. 8. 10 Heb. 6. 7, 8. Heb. 12. 14.
a Acts 13. 22.
b Psal. 137. 5, 6.
c Isa. 66. 11. 13
d Isa. 62. 1.

forth as brightnesse, and the salvation thereof as a lamp that burneth. Ye that make [e] *mention of the Lord (saith the Prophet) keepe not silence: and give him no rest, till he establish, and till he make* Jerusalem *a praise in the earth. The Psalmist writeth:* [f] *Blessed is every one that feareth the Lord, that walketh in his wayes. The Lord shall blesse thee out of Sion: and thou shalt see the* [g] *good of* Jerusalem, *all the dayes of thy life. Materiall or earthly* Jerusalem *hath bin brought into desolation, but spirituall* Jerusalem *endureth for ever. And therefore* David *chiefly intended the inward, in sundry mentionings of* Jerusalem, *whereof the outward was sometimes a figure or shadow. And whereas* [h] *Unity in the godly truth eternall, in that which all true Christian mindes do wish for to encrease among mankinde, the one onely way unto the said spirituall concord is by receiving into us more and more the new* Jerusalem: *for it is builded as a City, that is* [i] *compact together in it selfe, or that is at* [k] *unity in it selfe, as saith the holy Prophet. They which partaked thereof were of* [l] *one heart and of one soule. Such could say,* [m] *Walked we not in the same spirit? Walked we not in the same steps? Now sundry of the good things of* Jerusalem, *which are Really enjoyed in this life, unto the unspeakeable comfort of holy and righteous mindes, this ensuing Treatise declareth out of the word of the Lord; the which blessings and benefits be imparted and multiplied unto every devout one through* Jesus Christ, *Amen.*

Edmund Reeve, Bachelor in Divinity, and Instructer in all the Tongues pertaining thereunto.

e Isa. 62.6,7.

f Psal. 28.1,5.

g The *Arabicke* Text is חיראה good things. So the *Greeke* is τὰ ἀγαθὰ, and the Vulgar Latine hath it *bona*.

h Zeph. 3.9. Zech. 14.9.

i 1 Cor. 1.10. Eph. 4.1,2,3, &c.

k Psal. 122.3 So readeth the ancient Translation.

l Acts 4.32.

m 2 Cor. 12.18

n The godly Song set afore, the beginning of the Psalms in metre called *Veni Creator*, expresseth much the spirituall *Jerusalem*.

THE NEW JERUSALEM.

Illustrated in sundry points, according to the Spirituall sense, &c.

REV. 21. 2.

And I Iohn saw the holy citie, new Ierusalem, comming downe from God out of heaven, prepared as a Bride adorned for her husband.

AFore entrance be into the Interpretation of the Text, it is not impertinent to mention in briefe some of the different understandings of S. *Iohns* Description of the New *Ierusalem*. It hath been conceived by many, that it is wholly concerning the state of the Blessed, departed out of the body. And it is true, that much of their blessednesse is therein signified. There are of Antiquity, which have understood some deliveries thereof, to be concerning *Christs* Church on earth: and it is [b] related, that certaine of them referred all things contained in the two last Chapters of the Revelation, unto the Church here on earth. Some of the [a] Moderne Writers have expounded the said Description, to be concerning the Christian Church, when as the Jewes are become one with the same. But most high understanding Authors in mysticall Divinity, deliver that there is a Spirituall sense thereof, on the which at this present it shall be altogether insisted. And that some places are so to be understood, it is expressly signified in the *Revelation* it selfe, where it is said, [d] *And their dead bodies shall lie in the street of the great city*, which *Spiritually* is called *Sodom* and *Egypt*, where also our Lord was Crucified. All Interpreters

a As *Aug.* See *Polan.* tag. *Theol.* l. 7. cap. 6.

b *Tyconius, Primasius, &c.* haec omnia bisce duobus pitibus ref. ad Eccles. terris. Des. in Apoc.

c As Mr. *Brightman*, some other.

d Rev. 11. See Eph. 32.

preters aswell *Hebrew* as *Greeke* and *Latine*, do acknowledge that many Scriptures have a mysticall sense. And they which teach that every place of Scripture hath a [e] forefold meaning, *viz.* *Litterall*, *Allegoricall*, *Tropologicall*, and *Anagogicall*, doe by Consequence grant, what is here affirmed. Yea Mr. *Brightman* teacheth likewise. For mentioning *Ezechiels* description of the Temple, [f] saith: *The Prophet sheweth us that we are not to sticke in the shell of the lutter, but the kernell of the Spirit is to be searched and called forth.*

Now S. *Iohn* having in the Verse afore the Text, signified of his seeing of a new heaven and of a new earth, and that the first heaven and the first earth were passed away, and that there was no more sea, delivereth, what was then shewed unto him, namely, the said most glorious Cittie. The consideration of the which Dependance may give us to understand, that if we would apprehend this heavenly Mysterie, and now partake of the Comfort therof, we are to endeavour to be, as the Gospell prescribeth, where it saith, [g] If any man be in Christ, hee is a new creature: old things are past away, behold, all things are become new. That saying in *Esdras* is considerable hereunto, *viz.* [h] I commanded thee to goe into the field, where no foundation of any building was. For in the place wherin the Highest beginneth to shew His city, there can no mans building be able to stand. Hence is it that we are so often put in minde of making a [i] new heart and a new Spirit; and not to be conformed to this world: [k] but (as the Apostle saith) to be transformed by the renewing of our minde, that we may proove, what is that good, that acceptable and perfect will of God.

Also it being added, *and there was no more sea*, it teacheth that if wee would now enjoy the said heavenly blessing, then the spirituall sea within mankind, is to cease in us more and more. The Apostle saith, [l] A meeke and a quiet spirit is a thing before God of great price. *David* saith: [m] The meeke will hee guide in judgement: and the meeke will hee teach his way. *Sirach* saith; [n] Many are in high place, and of renowne: but mysteries are revealed unto the meeke. [o] Also the Lord is in the still small Voice. And He is sometimes praised with the [p] silence of His servants, namely, when as the same is Requisite or enjoyned unto them.

There are foure things to be considered in this portion of Scripture.

[e] *Suus qui unicuique loci Scripturæ Sacræ adhibendum statuent, c. Polanus Synag. Theol. l. 1. cap. 45.*

On Rev. 21.

[f] *Dependence.*

[g] 2 Cor. 5. 17.

[h] Esd. 10. 53, 54.

[i] Ezec. 18. 31. 36. 4. 22, 23,

[k] Rom. 12. 2. 1 Pet. 3. 4.

[l] Psal. 25. 9. Eclus 4. 19.

[m] King. 19. 3.

[n] Psal. 65. 1. According to the Hebrew, *Silence is praise unto thee.* See *Dan. f. on* Psal.

[o] Psal. 5. 13. Eclus. 28. 12.

[p] Psal. 3. 3.

Scripture. 1. Why it is said, I *John* saw the holy Cittie, new *Ierusalem*. 2. Whether it is signified to come downe from God out of heaven. 3. Sundry particular matters of the said most glorious City. 4. The profit or use of all the same.

1. Concerning the words, I *John* saw the holy City, &c. whereas the name *Iohn* is here expressed, and *q* els where after some peculiar manner, and the name Signifieth the grace of the Lord, it teacheth, that they are to be Spirituall *Iohns*, gracious Persons, to whom God will now vouchsafe an insight into the said spirituall and heavenly *r* Frame. Yea this is testified in the very beginning of this booke, where it is written: *s* The Revelation of *Jesus Christ* which God gave unto them, to shew unto His servants things, which must shortly come to passe, and Hee sent and signified it by his Angel unto His servant *Iohn*. For none but *t* spiritnall *Iohns* are capable of the mysteries of the Gospell, as *Christ* said unto His obedient Disciples, *u* It is given unto you to know the Mysteries of the kingdom, but not unto others. And this point is confirmed by many Scriptures, as *Mat.* 11. 25, 26, 27. *Dan.* 12. 10. and 9.13. *Psal.* 25. 12. 14. and 1 *Joh.* 4. 7. 8. &c.

q Rev. 22. 8. 1. 1. 4. 9.
r See Ezech. 40. 2.
s Rev. 1. 1.
t 1 Cor. 2. 14.
u Mat. 13. 11. 1 Cor. 2. 14.

Refutation.

The use whereof is first for Refutation, to declare that they are in errour, which suppose that they can comprehend the knowledge of this citty by their naturall wisdom and learning. The citty is said to have a wall great, and *w* high: it is so high, as that none can looke over it or into it. The Apostle saith: *x* Eye hath not seene, nor the eare heard, neither have entred into the heart of man, the things which God hath prepared for them that love Him. And there he writeth afore, That none of the *y* Princes of this world knew the wisdom of God: for had they known it they would not have Crucified the Lord of glory. And then hee sheweth, how the knowledge of such things commeth, saying: *z* But God hath revealed them unto us by His Spirit, for the Spirit searcheth all things, yea the deep things of God. Experience in all ages teacheth, that they come not into the *a* unity of the Faith, and of the knowledge of the Son of God; but fall into some contrariety & much diversity which proceed not, in *b* purification, as the holy Gospell prescribeth.

w Rev. 21. 1
x 1 Cor. 2. 9.
y Verse 8.
z Verse 10.
a Eph. 4. 13.
b James 4. 8. Jer. 4. 14. 1 Joh. 3. 3. Psal. 119. 9.

Reproofe.

The second use is for reproofe of such as strive not to bee Spirituall *Iohns*, to be endued with the *c* grace of the Lord, and with universall Christian *d* vertues, and yet think that they shall see the

c Heb. 13. 9.
d 1 Pet. 2. 9. Margent. 2 Pet. 1. 2. Phil. 4. 8. Psal 119. 6.

preters aswell *Hebrew* as *Greeke* and *Latine*, do acknowledge that many Scriptures have a mysticall sense. And they which teach that every place of Scripture hath a [e] forefold meaning, *viz.* *Litterall*, *Allegoricall*, *Tropological*, and *Anagogicall*, doe by Consequence grant, what is here affirmed. Yea Mr. *Brightman* teacheth likewise. For mentioning *Ezechiels* description of the Temple, [f] saith: *The Prophet sheweth us that we are not to sticke in the shell of the lutter, but the kernell of the Spirit is to be searched and called forth.*

Now S. *Iohn* having in the Verse afore the Text, signified of his seeing of a new heaven and of a new earth, and that the first heaven and the first earth were passed away, and that there was no more sea, delivereth, what was then shewed unto him, namely, the said most glorious Cittie. The consideration of the which Dependance may give us to understand, that if we would apprehend this heavenly Mysterie, and now partake of the Comfort therof, we are to endeavour to be, as the Gospell prescribeth, where it saith, [g] If any man be in Christ, hee is a new creature: old things are past away, behold, all things are become new. That saying in *Esdras* is considerable hereunto, *viz.* [h] I commanded thee to goe into the field, where no foundation of any building was. For in the place wherin the Highest beginneth to shew His city, there can no mans building be able to stand. Hence is it that we are so often put in minde of making a [i] new heart and a new Spirit; and not to be conformed to this world: [k] but (as the Apostle saith) to be transformed by the renewing of our minde, that we may proove, what is that good, that acceptable and perfect will of God.

Also it being added, *and there was no more sea*, it teacheth that if wee would now enjoy the said heavenly blessing, then the spirituall sea within mankind, is to cease in us more and more. The Apostle saith, [t] A meeke and a quiet spirit is a thing before God of great price. *David* saith: [m] The meeke will hee guide in judgement: and the meeke will hee teach his way. *Sirach* saith; [n] Many are in high place, and of renowne: but mysteries are revealed unto the meeke. [o] Also the Lord is in the still small Voice. And He is sometimes praised with the [p] silence of His servants, namely, when as the same is Requisite or enjoyned unto them.

There are foure things to be considered in this portion of Scripture.

[e] Suus qui unicuique loci Scripturæ Sacræ adduplicem sensum statuunt, &c. Polanus Synag. Theol. l. 1. cap. 45.

[f] On Rev. 21.

[g] 2 Cor. 5. 17.

[h] Esd. 10. 53, 55.

[i] Ezec. 18. 31. 36. 26. 22, 23.

[k] Rom. 12. 2. 1 Pet. 3. 4. Psal. 25. 9. Eclus 4. 19. 1 King. 19. 3. Isai. 65. 1. according to the Hebrew, [t] *he is praise thee.* See Dor. f. on [m] Psal. 25. 13. [n] Eclus 28. 12. [o] 1 King. 19. 3.

Scripture. 1. Why it is said, I *John* saw the holy Cittie, new *Jerusalem.* 2. Whether it is signified to come downe from God out of heaven. 3. Sundry particular matters of the said most glorious City. 4. The profit or use of all the same.

1. Concerning the words, I *John* saw the holy City, &c. whereas the name *John* is here expressed, and *q* els where after some peculiar manner, and the name Signifieth the grace of the Lord, it teacheth, that they are to be Spirituall *Johns*, gracious Persons, to whom God will now vouchsafe an insight into the said spirituall and heavenly *r* Frame. Yea this is testified in the very beginning of this booke, where it is written: *s* The Revelation of *Jesus Christ* which God gave unto them, to shew unto His servants things, which must shortly come to passe, and Hee sent and signified it by his Angel unto His servant *John*. For none but *t* spiritnall *Johns* are capable of the mysteries of the Gospell, as *Christ* said unto His obedient Disciples, *u* It is given unto you to know the Mysteries of the kingdom, but not unto others. And this point is confirmed by many Scriptures, as *Mat.* 11. 25, 26, 27. *Dan.* 12. 10. and 9. 13. *Psal.* 25. 12. 14. and 1 *Joh.* 4. 7. 8. &c.

q Rev. 22. 8. 1. 1. 4. 9.
r See Ezech. 40. 2.
s Rev. 1. 1.
t 1 Cor. 2. 14.
u Mat. 13. 11. 1 Cor. 2. 14.

The use whereof is first for Refutation, to declare that they are in errour, which suppose that they can comprehend the knowledge of this citty by their naturall wisdom and learning. The citty is said to have a wall great, and *w* high: it is so high, as that none can looke over it or into it. The Apostle saith: *x* Eye hath not seene, nor the eare heard, neither have entred into the heart of man, the things which God hath prepared for them that love Him. And there he writeth afore, That none of the *y* Princes of this world knew the wisdom of God: for had they known it they would not have Crucified the Lord of glory. And then hee sheweth, how the knowledge of such things commeth, saying: *z* But God hath revealed them unto us by His Spirit, for the Spirit searcheth all things, yea the deep things of God. Experience in all ages teacheth, that they come not into the *a* unity of the Faith, and of the knowledge of the Son of God; but fall into some contrariety & much diversity which proceed not, in *b* purification, as the holy Gospell prescribeth.

Refutation.
w Rev. 21. 1
x 1 Cor. 2. 9.
y Verse 8.
z Verse 10.
a Eph. 4. 13.
b James 4. 8. Jer. 4. 14. 1 Joh. 3. 3. Psal. 119. 9.

The second use is for reproofe of such as strive not to bee Spirituall *Johns*, to be endued with the *c* grace of the Lord, and with universall Christian *d* vertues, and yet think that they shall see the

Reproofe.
c Heb. 13. 9.
d 1 Pet. 2. 9. Margent. 2 Pet. 1. 2. Phil. 4. 8. Psal 119. 6.

the said holy citty, not considering that it is with them, as with those Women, of whom the Apostle speaketh, that being [e] laden with sins, and led away with divers lusts, are ever learning; and never able to come to the knowledge of the truth. Whereas were the Exhortation onely hearkned unto, *viz.* [f] Having therefore these promises (dearly beloved) let us cleanse our selves from all filthines of the flesh and spirit, perfecting holines in the feare of God, *Christ* would give us [g] light, the [h] Spirit of truth will more and more come into us, and guide us into all truth, and teach us all things, which pertain unto [i] life and godlines.

A third use is for Instruction, that we for to see this glorious citty descending out of heaven from God, doe like *Iohn* enter into spirituall [k] Ascension, with heart and mind to have our conversation in heaven: then (as *Isaiah* saith) our eyes shall [l] see the King in His beauty: wee shall behold the Land that is very farre off, which *David* calleth the [m] Land of righteousnes, which is this citty and kingdome of the Lord. Concerning the seeing here mentioned, that it may the better be understood, it is to be noted, that the Scripture signifieth of eyes within the soule, the which being opened, there is that seen, which the eyes of the body behold not. The [n] Apostle prayed for the *Ephesians*, that the eyes of their understanding might be inlightened. And Saint *Paul* saith, [o] her was sent to open the eyes of the Gentiles. *Elisha* prayed the Lord to open the eyes of his servants, that he might see. And the Text saith: [p] The Lord opened his eyes, and hee saw that round about *Elisha*, which the eyes of his body perceived not. Also that is sometimes said to be seen, which is shewed to the understanding for to come to passe in his time. As *Iohn* saith, [q] I saw another Angel flie in the midst of heaven, having the everlasting Gospell to preach unto them that dwell on the earth, and to every nation, &c. Hee understood, what should bee in the latter times.

The second point to bee considered is, Whether the New *Ierusalem* is signified to come downe from God out of heaven? And that the verse immediatly following doth declare, it being there said: *And I heard a great voyce out of heaven, saying, Behold*

Tim.8.6,7.
Cor.7.1.
Eph.5.14.
oh.16.13.
Pet.1.3.
istruction.
The *Greeke* deth in Psal. 5. Αλαβάν ἐν τῇ ῥδίᾳ αὐτοῦ ἐβάτο, he h disposed ections in heart.
l. 1.3.2.
il. 3.20.
v. 21.10.
a. 33.17.
Psl.143.10.
ph.1.17.18
Acts 26.18.
Kings 6.17.
Num. 24.
Rev.14.6,7.
e second nt of the xt.
The *Vulgar* he hath in k.1.1. *Nar-*

ionem, qua in vobis complexa sunt, rerum, a declaration of the things, which are fulfilled in us. also *Arias Montanus*, the most great Divine *John Arnet*, in his first booke of true *Christianity*, .6. teacheth, that the whole New Testament is in some manner to be in us.

the Tabernacle of God is with men, and Hee will dwell with them, and they shall bee His people, and God himselfe shall bee with them, and bee their God. The which words doe expressly call the new *Ierusalem* Gods Tabernacle, and declare that it descendeth into his holy ones here on earth. This the Lord by *Ezechiel* promiseth to His people saying: [s] I will set my Sanctuarie in the [t] middest of them for evermore. My Tabernacle also shall bee with them: yea I will bee their God, and they shall bee my people. And of such Beeing of God within man, the Tabernacle made by *Moses* was also a signification. For as that consisted of three parts, so the [u] *Three* (the holy, blessed and glorious Trinity) have their operation within mans soule. The Father with the Law, the Son with the Faith, and the holy Ghost with all other things which pertain to godlinesse, and comfort everlasting. And it being added, *Prepared as a Bride adorned for her husband*, thereby among other things is shewed the exceeding great excellencie thereof. It is called the [w] perfection of beauty; it is said to have the [x] glory of God, and her light to bee like unto a stone most precious, even like a Iasper stone, cleare as christall.

So now in the third place, sundry particular matters of the said New *Ierusalem* are to be considered, as the Wall thereof. Whose foundations are garnished with all manner of precious stones, the which are observed to be Christian vertues. The first foundation is Jasper. [y] This stone is noted to bee of an heavenly brightnesse, whose beauty it is easier to admire than for to declare. It is said to have a variety of sweetnesse in it, and therefore to signify the rich treasure of Gods gifts in his servants, such as are mentioned in the Epistle to the *Corinthians*, where it is said: [z] To one is given by the Spirit, the word of Wisdom; to another the word of knowledge; to another faith, to another the gifts of healing, to another the working of miracles, to another Prophecie, to another discerning of spirits, to another divers kinds of Tongues, to another the Interpretation of Tongues.

The second precious stone is Saphire. It is said to glister with golden points, and so to betoken godly pleasantnesse in manners and conversation. [a] Such a vertue the Apostles professed and practised. It is said in the booke of Wisdome, [b] Wisdome doth reach from one end to another mightily: and sweetly doth

s Ezech. 37. 26. 27.
t In ipsorum cordibus habitabo & inambulabo. Trentel. & Junius.
u 1 Ioh. 5. 7. Gal. 3. 2. 4. Joh. 6. 44. Rom. 3. 1, 2. John 14. 26.
* See the 18 workings of the holy Ghost reckoned up Polanus 5. vol. 3. cap. 6.
w Lamen. 2.
x Rev. 21. 23. John 50. 2.
Sundry particular matters of the City. The Cities Wall.
The first precious stone.
y Sundry observations about these Stones are taken out Mr. Brightman.
z 1 Cor. 12. 9, 10, 11.
The second stone.
a 1 Thes. 2.
b Wisd. 8. 1.

doth she order all things. See *James* 3. 17. *Colos.* 3. 12, 13.

The 3. stone.

The third stone is a Calcedonie. And it is said to glister with a fierie brightnesse, and so to signifie zeale and fervencie in Christianity. The vertue of [c] right zeale is much renewed in Scripture. It is that holy [d] fire with which the people of God become Baptized, when as they are baptized with the holy Ghost. [e] It doth burne up and consume more and more all evill thinkings, speakings and doings.

2 Cor. 7. 11. Galat. 4. 18. Tit. 3. 14. Mat. 3. 11. Psal. 119. 59. 60. Psal. 139. 21, 22, 23, 24. Psa. 101. 3. 4. 8. Rev. 3. 19.

The fourth stone.

The fourth precious stone is an Emrald, the which is said to have a most pleasant greennesse, so as nothing can more delight the eyes. And (saith Master *Brightman*) this greennesse is the most Divine [f] knowledge of matters, on which the minde of man doth desire to bee fixed, more than on any thing else. And (saith hee) it is placed next after Calcedonie, that so knowledge may accompany [g] zeale. The Apostle saith: [b] Brethren, bee not Children in understanding, howbeit, in malice bee ye children, but in understanding bee men.

Prov. 3. 13, 14, 15. Wisd. 7. 7, 8, 9, 10. Rom. 10. 2. 1 Cor. 14. 20.

The fifth stone.

The fift stone is a Sardonix. It is said to shine, or to have such a lustre, as hath the naile of a man, growing on his finger, having whiteness mingled with redness. And it is observed to note out unto us the vertue of humanity and ingenuity, [i] sincerity and fairenesse of disposition. * *Nathaniel* was endued with this precious stone spiritually: for the Lord testified of him, saying: Behold, an Israelite indeed, in whom there is no guile.

Phil. 2. 15, 16. Josh. 24. 14. 2 Cor. 1. 12. & 17. 1 Thes. 3, 4, 5. 10. John 1. 47.

The sixt stone is a Sardius: and it is said to be red all over with a bloody colour: and that so it may signifie a certaine severity. It is observed to bee joyned with the Sardonix, to very good purpose, lest perhaps [k] gentlenesse should waxe vile and contemptible, for want of such a companion as this is. The commandement is, [l] That all things bee done decently and in order. It is also prescribed, [m] that whatsoever things are venerable, be thought upon.

Psal. 4. 4. 8. Ezek. 28. 13. Gen. 2. 12. Rev. 4. 3. Ezek. 1. 26. 28. Rom. 11. 13. 2 Cor. 11. 16. &c.

The seventh stone.

The seventh stone is a Chrysolite. It shineth throughout with a golden colour: and is noted to signify dignity and majestie. Gods Servants are to be endued with [n] weighty mindednesse: and as they are not to overvalew themselves, so not to undervalew themselves overmuch. The Apostle *Paul* had to doe with those, which did much undervalew him: and therefore hee was constrained, sometimes to * declare his worth received of the Lord.

The

The eighth stone is a Berill. It is said to be skye coloured, and somewhat dark like water. And it is observed that the watry colour thereof betokeneth o lenity and humility, such as water it self is, which will easily give place to every one. And so it is most meet company to follow the Majesty signified by *Chrysolite*, that so it may keep all within measure and compass. The vertue of lenity and humility is much held forth unto us in holy Scripture. It is said concerning *Moses*, that he was very p meek above all the men, which were upon the face of the earth. S. *Peter* saith: q Be ye clothed with humility. And *Christ* hath commanded, saying: r Learn of me, for I am meek and lowly in heart: and ye shall finde rest unto your soules.

The eighth Stone.

o S. *Paul* beseeched the *Corinthians* by the meekness and gentleness of Christ. 2 Cor. 10. 1. The *Genevas* note interpreteth gentleness to be that nature, which is inclined to mercy, rather than to rigour of justice. p Numb. 12. 3. Sir. 45. 4. q 1 Pet. 5. r Matth. 11. 29.

The ninth stone is a Topaz. One Writer saith, It hath in it the colours of all stones: and therefore it signifieth the study to be replenished with all vertues. Spiritual Topaz was in the high Priest *Onias*, concerning whom it is testified, s That he was a vertuous and good man, reverend in conversation, gentle in condition, well spoken also, and exercised from a child in all points of vertue. *Zacharias* and *Elizabeth* are signified to have been endued with the same endeavour: for S. *Luke* writeth of them, That they were t both righteous before God, walking in all the Commandements and Ordinances of the Lord blameless.

The ninth Stone.

s 2 Mac. 15. 1. It is remarkably said in 2 Mac. 31. That the holy city was inhabited with all peace, and the Lawes were kept very well, because of the godliness of *Onias* the High Priest, and his hatred of wickedness. He is praised διὰ τὴν μισοπονηρίαν for hating of evill. Psal. 97. 10. 3 Luke 1. 6.

The tenth stone is a Chrysoprasus, which is said to be of a colour golden and green. And therefore it is observed to be the precious vertue the true and u lively faith in *Jesus Christ*. The Apostle saith, w That in *Christ Jesus* neither Circumcision availeth any thing, nor uncircumcision, but faith which worketh by love. The faith of the *Thessalonians* was said to x grow exceedingly, and the charity of every one of them all towards each other for to abound.

The tenth stone.

u Psal. 92. 12. 13, 14. Isa. 40. 31. w Gal. 5. 6. x 2 Thes. 1.

The eleventh stone is a Jacinct. It is said to be of the colour of water having in it the Sun-beams shining. And therefore it is noted to signifie the y Saints endued with wisdom and prudence. It is the

The eleventh stone.

y Sir. 43. 33. 50. 29. & 39. Deut. 4. 6, 7.

the holy Commandement, that we should be [a] wise as Serpents, and harmless as doves. *Solomon* saith: [a] Wisdom is the principal thing: therefore get wisdom, and with all thy getting, get understanding. *Job* delivereth, that God hath said unto Man: [b] Behold, the fear of the Lord, that is wisdom, and to depart from evill that is understanding.

The twelfth stone is an Amethyst, the which is said to have a purple colour. And whereas to wear purple was in old time the custome of the greatest personages, therefore this precious stone is observed to signify the [c] supreme solace in Christianity, attainable in this world, the which S. *John* professed to have enjoyed, when as he said: [d] That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the *Father*, and with the Son *Jesus Christ*. And these things write we unto you, that your joy may be full.

Mat. 10. 16. Prov. 4. 7. Job 28. 28.

he twelfth one.

It is read in the margent *Isa.* 24. 23. here shall be ory before is ancients. hey are the ritual Eagles ritual sound. er in heavenly

gathered to the body, and feeding thereon. *Luke* 17. 37. They hear the joyful *Psal.* 89. 15. They are raised up together with *Christ*, and made to sit together places in *Christ Jesus*. Eph. 2. 6. [d] 1 John 1. 1, 2, 3, 4.

o *Haræus* th related on *Isa* 21. in his lition of the gar Bible h Expositi-.

her exposi- s deliver er observa- ns on the d stones; unto she moting of gue, and so y are profit- le.

Psal. 51. 18.

Psal. 51. 12.

Mal. 3. 3.

Venerable [e] *Beda* writeth, that in the Jasper is signified the [f] liveliness of faith; in the Saphire, the height of heavenly hope; in the Chalcedony, the flame of inward Charity; in the Emerald, the confession of a strong faith in adversity; in the Sardonix, the Saints humility among the vertues; in the Sardius, the honoured blood of Martyrs; in the Chrysolite, spiritual preaching among Miracles; in the Berill, the perfect operation of the Preachers; in the Topaz, their fervent contemplation; in the Chrysoprasus the work and likewise the reward of the blessed Martyrs; in the Jacinct, the Teachers heavenly mounting up unto high things, and by reason of the weak, a low descending unto humane things; in the Amethyst, a remembrance always of the heavenly Kingdom, in the minde of hmmble ones. Whereas *David* in the confession of his sins prayed for the buildings up of the [f] walls of *Jerusalem*, adding that then God should be pleased with the Sacrifices of righteousness, is it not mystically signified, that the wall in the spiritual *Jerusalem* within *David* had suffered some [g] decay, he giving way unto his lusts and evil desires; and that the vertues of Chastity, Temperance, &c. being repaired in him, he should then offer unto the Lord an [h] offering in righteousness?

2. There may next be considered the Pearle of the Cities gates. The Text is: The twelve gates were twelve pearls, every several gate was of one pearle. It is true, what some do mention in expounding this place, that *Christ* is the *i* Gate and the pearl. And He is the most precious of all pearls, which God the Father hath given unto the Church. Most great is the mystery of *Christ*: He is said to be *The all things in all*. But S. *John* describing this glorious City, doth ascribe unto *Christ* for to be the spiritual Temple within the same. We may therefore see, how the Holy Ghost elsewhere hath expressed, what spiritual gates there are. *David* saith: *k* Open to me the gates of righteousness: I will go into them, and I will praise the Lord. *l* This is the gate of the Lord, the righteous shall enter into it, So that righteousness is signified to be a gate also. And that Christian righteousnes is also an heavenly pearl, it may appear from the testimony thereof, which *Christ* giveth; where he saith: *m* whatsoever ye would that men should do unto you, do ye even so to them: for this is the Law and the Prophets. If ye (saith S. *John*) that *Christ* is righteous, know ye, that every one which doth *n* righteousnes, is born of Him. In this the children of God are manifest, and the children of the Devil: *o* whosoever doth not righteousnes, is not of God, neither he that loveth not his brother.

The Gates pearl.

i Christ is the foundation. 1 *Cor.* 3. 11. And yet *Esr* is called, the foundation the coming out of *Baby* *Ezra* 7. 9. See the margent. The Apostle said *Christ* is be all things, by him all things con In all thin He hath the preheminen Col. 1. 17, 1

k Psal. 118. 20.

l So readeth the ancient Translation; and also the *Geneva*. *m* Matth. 7. 12. *n* John 2. *o* 1 John 3. 10.

3. In the third place we may have some meditation on Angels at the gates. The Apostle saith: *p* Are they not all Ministring spirits, sent forth to minister for them, which shall be heirs of salvation? And where he mentioneth, that the *Hebrews* were then come unto the heavenly *Jerusalem*, he addeth also, *q* to an innumerable company of Angels. It is written in *r Zechariah*, that the Angel of the Lord protested unto *Joshua* the high Priest, saying: Thus saith the Lord of Hosts: If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge mine house, and shalt also keep my Courts, and I will give thee walkes to walk among those that stand by. Those standers by are interpreted *s* Angels. *t* Whosoever hath the new *Jerusalem* descending into him, shall more and more have some measure of understanding in the Scriptures deliveries concerning the Ministration of Angels. Mr.

The Ange

p Heb. 1. 14

q Heb. 12.

r Zech. 3. 6

s In the Ch *dee paraphra* it is *Seraph*

t John 1. 5

Brightman observeth it to be signified, that *in the new Ierusalem men shall have a most sweet taste of the familiar converſing of the Saints among the holy Angels.*

4. In the next place there may be conſidered the City it ſelf. It is ſaid to be of pure gold, like unto cleer glaſs. And whereas gold is the moſt excellent of metals, there is to be noted, what vertue is the moſt excellent in the life and converſation of mankinde, and ſo we may perceive, what the ſaid ſpiritual gold is. *u* The Apoſtle having reckoned up to the *Corinthians* ſundry of Gods gifts, willeth them to covet earneſtly the beſt; adding, *And yet I ſhew unto you a more excellent way.* The which he *x* immediately afterward declareth to be the way of Charity, ſhewing the neceſſity thereof, and ſixteen properties of it, and *y* concludeth, ſaying: now abideth Faith, Hope, Charity, theſe three, but the greateſt of theſe is Charity. Whoſe excellency S. *John* ſignifieth, where he ſaith: *z* God is Charity, and he that dwelleth in Charity, dwelleth in God, and God in him. Who is alſo ſaid to be His peoples gold as it is written in the book of *Job*. Yea, and the Almighty ſhall be thy *a* gold, and thou ſhalt have plenty of ſilver.

5. Now concerning the Cities Street, it is ſaid to be pure gold, as it were tranſparent glaſs. Mr. *Brightmans* words hereon are very memorable, *viz.* *b* The Streets be the high ways, wherein the Citizens meet together, when they have ought to do one with another. Even as therefore the ways of a man are the actions about which a man is converſant, ſo thoſe ſtreets of the city are thoſe publike duties and traffickings, whereabout the citizens are imployed diligently for the maintaining of this bodily life. The holy Ghoſt ſaith, That all theſe ſhall be holy, pure, clean, precious; for the place, wherein men ſhall meet to diſpatch theſe affaires, is made of pure and glittering gold, as above, *verſe* 18. How holy and unblamable ſhall this city be, wherein the common converſation of men, than which nothing uſeth to be more filthy and defiled, ſhall be free from all filthy wickednes. Now ſhall juſtice run down through the ſtreets like a river, and true godlineſs ſhall ſhine forth in all the affairs of men. *c* Another ſaith: This golden luſtre is ſaid to be as cleer as glaſs, thorow ſhining with brightneſs, that

Da Rev. 21.
he City it
1 Cor. 12.
Cor. 13.
verſe 13.
Joh. 4. 16.
h. 12.
h. 5. 2.
ob 22. 25.
the mar-
t there, and
Tranſlati-
of Junius.
e Cities
et.
n Rev. 21.
And on
ſe. 27. They
ll do no-
g at their
n pleaſure,
as their
es liſt, but
ſhall re-
t the will
od in all
gs, as if
were the
gels of
d and in
ſort they
fulfill the
e will of
most pro-
ously

ously chrough the guidance of Gods ſpirit, which ſhall lead them into the land of righteouſ-

c The Authors of the Book called *Zions* joy, &c.

all

all men may cleerly see the graces & favour of God, and even God Himself shining in the Saints, and so are the very streets of this holy city, where the Saints converse, of the same golden brightness of life and conversation in all their dealings, without such fraud and circumventions, as now the world is full of.

6. The cities Temple may next be considered. S. *John* saith: I saw no Temple therein: for the Lord God Almighty, and the Lamb, are the Temple thereof. [d] God said unto the house of *Israel*: Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be unto them as a little Sanctuary, in the countries where they shall come. It is said in *Isaiah*; [e] All thy children shall be taught of the Lord, and great shall be the peace of thy children. S. *John* said to the Ancients in Christ: [f] Ye have an Unction from the holy one, and ye know all things. But the Anointing which ye have received of Him, abideth in you: and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie: and even as it hath taught you, ye shall abide in Him.

The Temp

d Ezech. 1 1

e Isaiah 54.

f 1 John 2. 27.

7. The citie hath a special light; for the glory of God doth lighten it; and the Lamb is the light thereof. *David* saith; [g] The King's daughter is all glorious within. Where the [h] King of glory entereth, there is abundance of spiritual glory. It is to be observed, that as the light which cometh down from the [i] Father of lights is termed a [k] star, so is it also called a Sunne, a Moon, and a candle. *David* saith: [l] The Lord God is a Sun and a Shield: the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly. *Isaiah* saith to the people of God: [m] Thy Sun shall no more go down, neither shall thy Moon withdraw it self: For the Lord shall be thine everlasting light. It was said unto [n] *Esdras*: I will light a candle of understanding in thine heart. And (saith our Saviour) a [o] candle is not lighted to be put under a Bushel; but on a Candlestick, and it giveth light to all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

The Citie light.

g Psal. 45. 1

h Psal. 24. 9, 10.

i James 1.

k 2 Pet. 1.

Rev. 2. 28.

l Psal. 84.

m Isa. 60.

n 2 Esdr. 1.

o Mat. 5. 1

8. The city hath a river. It is a pure river of water of life, clear as Christal, proceeding out of the throne of God, and of the Lamb.

The Citie river.

hn 4. 13, Lamb. *Christ* said to the woman of *Samaria*: *p* Whosoever drinketh of the water, that I shall give him, shall never thirst: but the water that I shall give him, shall be in him a well of water springing up unto everlasting life. Who also *q* pronounced: He that believeth in me, as the Scripture hath said, out of his belly shall flow rivers of living waters. S. *John* saith, This spake He of the Spirit, which they that believe on Him, should receive. As the Lord giveth *r* light of life in minde and conversation; so doth He *s* water of life. In *Ezechiel* it is *t* signified, to be at the first as waters but up to the anckles; afterward to become as waters up to the loynes. But at length to be as waters to swimme in, a river that cannot be passed over.

hn 7.38,

hn 8.12.
v.22.1.
ck.47.3,

Cities

9. The city hath a constant food, the which is said to be the Tree of life, which beareth twelve manner of fruits, and yieldeth her fruit every moneth. It is signified to be a *u* Tree in the midst of the Paradise of God. And *x* a sanctified soul is a spiritual Paradise, as may appear from the Scripture, *w* O thou that dwellest in the gardens, the companions hearken to thy voyce: cause me to hear it. It is true that *Christ* is the tree of life, He is (as was aforesaid) *The all in all.* Now here for the more distinct expressing of matters, we are to consider, what holy Writ also saith, that the tree of life is. *Solomon* saith: *x* The wisdom of God is a tree of life to them that lay hold upon her. He writeth also: *y* The fruit of the righteous is a tree of life. And the said wisdom hath furnished her Table, saying. *z* Come, eat of my bread, and drink of the wine which I have mingled. *a* Come unto me all ye that be desirous of me, and fill your selves with my fruits. Twelve manner of fruits the Tree of life beareth: for the Apostle saith: *b* Manifold is the wisdom of God, and *c* unsearchable are the riches of *Christ*, which He communicateth more and more in His time. The Tree of life (as the *d* Text teacheth) is the fruit of the righteous, it is a nature, which is spiritual, upright, and just. The Lord *Christ* said unto his Disciples: *e* I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain. Herein is my Father glorified, that ye bear much fruit, so shall ye be my Disciples. Who said, *f* My meat is to do the will of Him that sent me, and to finish His work.

v.2.7.

ng 8.13.

ov. 3. 18.
v. 11. 30.

ov. 9. 5.
.24.19.

h.3.10.
h.3.8.

ov. 11. 30.

hn 15. 16,

hn 4.34.

e Cities
ick.

10. There is Physick also in the city. It is said: The leaves of the

the Tree of life are for the healing of the Nations. As the Tree is spiritual, so are the leaves also. The infinite wisdom of God, which knoweth all maladies in the minde of mankinde, hath *g* means for the curing of every one of the same in the nations, that fear his great and glorious name. The Lord saith to *Malachi*: *b* Unto you that fear my name, shall the Sun of righteousnes arise with healing in his wings. *David* signifieth it to be unto the praise of the Lord, healing *i* all his diseases, and that his youth was renewed like the Eagles. It is said for the healing of the Nations. Such as have received the city into themselves, are in a comfortable measure of spiritual health. *Isaiah* saith, *k* The Inhabitant shall not say, I am sick. But such as are strangers have need of *l* eye salve, that they may see, in what condition they are, whiles they are (as the Apostle describeth) *m* without *Christ*, being aliens from the Commonwealth of *Israel*, and strangers from the Covenants of Promise, having no hope, and without God in the world.

g There is balm in *Gil* ther are Sp tual Physit Jer. 8. 22.
b Mal. 4. 2
i Psal. 103.
k Isa. 33.
l Rev. 3. 1 Acts 26. 1
m Eph 2.1

11. The citizens have a delightful prospect. It is written, they shall see Gods face. The Apostle saith; *n* God who commanded light to shine out of darknes, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of *Jesus Christ*. And *David* saith: *o* As for me, I will behold thy face in righteousnes. God in His time, in some measure and manner vouchsafeth unto His holy ones, to have within their spirits a certain beholding of Him, which though it be as through a *p* glass, yet it is unexpressably joyful. It is written, that the Lord hath *q* appeared at sundry times, and in divers manners to his servants here on earth, unto their great consolation. *Job* attained at length to say: *r* I have heard of thee by the hearing of the ear: but now mine eye seeth thee. *Jacob* said: *s* I have seen God face to face, and my life is preserved. *David* said: *t* One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord, all the days of my life, to behold the beauty of the Lord, and to enquire in His Temple. *u* He therefore saith elsewhere: O God, thou art my God, early will I seek thee: my

The Cities prospect.
n 2 Cor. 4.
o Psal. 17.
p 2 Cor. 3.
q 2 Chro. 2 1 Kings 3. and 9. 2. Gen. 12. Acts 26. 1 15, 16.
r Job 42.
s Gen. 32.
t Psal. 27.
u Ps. 63. 1, It is wor the noting, some of the cient Gent are signifie

have apprehended, that there is now some manner and measure of seeing God attainable, also of knowledge of holy Angels. *Polanus* in his *Syntax. lib. 1. cap 1.* saith: *Per Theurgicas caeremonias idoneum fieri animum Gentiles credebant, ad susceptionem spirituum Angelicorum, & ad Divinationem.*

soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty land, where no water is: To see thy power and thy glory, so as I have seen thee in thy Sanctuary. S. *Stephen* being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and *Jesus* standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. *Acts* 7. 55, 56.

12. It is a continuing city. There is added in conclusion of the Description, *w* They shall reign for ever and ever. *New Jerusalem* is a * Kingdom, that cannot be shaken, it is a city invincible. It is said in *Isaiah*: *y* We have a strong city, salvation will God appoint for walls and bulwarks. *z* Thine eyes shall see *Jerusalem* a quiet habitation, a Tabernacle that shall not be taken down, not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oares, neither shall gallant ship passe thereby. For the Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he will save us. It is said, the city *a* lieth four-square: and one delivereth this *b* note thereon, that a four-square figure hath equall sides, and outright corners; and therefore the *Grecians* call by this name those things that are steady, and of continuance, and perfect.

And now in the fourth and last place there is to be considered the use and profit of the whole. A saying therefore in *Esdras* may first be mentioned, *viz.* *c* A city is builded and set upon a broad field, and is full of all good things. The entrance thereof is narrow, and is set in a dangerous place to fall, like as if there were a fire on the right hand, and on the left a deep water. And one only path between them both, even between the fire and the water, so small that there could but one man go there at once. If this city now were given to a man for an inheritance; if he never shall pass the danger set before it, how shall he receive this inheritance? Even so also is *Israels* portion.

There have been even in every age some, which have endeavoured to *d* finde out the *Summum Bonum* in this life, to comprehend in

so many divers opinions about the *Summum bonum*, as *Varro* relateth, He is said 188. thereabout.

what

e Cities
ntinuing.
Rev. 22. 5.
Heb. 12. 28.
sa. 26. 1.
sa. 33. 20,
22.

Rev. 21. 16.
t is among
larger *Gene-*
notes.

e fourth
l last matter
ut the Text.
Esdras 7. 6,
9, 10.
nother me-
rable. Simi-
de is afore
les 3, 4, 5.
e narrow is
be gon tho-
for to come
the broad.
t. 7. 13, 14.
is almost
redible, that
re have been
have collected

what understanding and meditation the minde of man may enjoy most content: and some have conceived it to be one thing, and others another. But they which observe the harmony of the universal Scripture hereunto, and consider unto what Being now, every of the courses bringeth, do plainly perceive, that the enjoying of the spiritual *Jerusalem* is the Soveraign Good attainable in in this world. *Solomon* saith: [e] I sought in mine heart to give my self unto wine, (yet acquainting my heart with wisdom) and to lay hold on folly, till I might see what was that Good for the Sons of men, which they should do under the heaven, all the dayes of their life. And he afterward writeth; [f] Let us hear the conclusion of the whole matter; Fear God, and keep his Commandements; for this is the whole duty of man. For God shall bring every work into judgement, with every secret thing, whether it be good, or whether it be evil. [g] *Sirach* saith: And they that remain shall know, that there is nothing better then the fear of the Lord, and that there is nothing sweeter than to take heed unto the Commandement of the Lord. Wherefore for to enter into the said Spiritual city, S. *John* after the Description declareth the way thereinto, saying: [b] Blessed are they that do His Commandements, that they may have right to the tree of life, and may enter in thorow the gates into the city. The study of all the [i] everlasting precepts is the paths thereinto. *David* saith: [k] Great peace have they which love thy Law, and nothing shall offend them. Whereas they which [l] delight not in the Law of the Lord, though they have a sound bodily health, and abundance of earthly wealth, yet they are voyd of the [m] peace of God in their consciences, they (as *Isaiah* saith) are like the troubled Sea, when it cannot rest, whose waters cast up mire and dirt. The Apostle saith: [n] Tribulation and anguish, indignation and wrath is upon every soul of man that doth evill. And they which harden their hearts, and go on in disobedience, and sit in the seat of the scornfull, at length (as *Isaiah* delivereth) become to have bred within them the gnawing worm, which dieth not; and to have a fire kindled within them, which goeth not out. [o] They are in a spiritual Hell, whiles they are in the body. We

e Eccles. 2. 3.

f Verse 12, 13, 14.

g Eccius. 23. 2

b Rev. 22. 14

i Mat. 19. 16, 17, 18, 19. Sir. 1. 5.

k Ps. 119. 165

l Ps. 1. 2.

Psal. 119. 97.

m Isa. 57. 20, 21. Rev. 14. 11. Psal. 11. 6.

n Rom. 2. 8, 9. John 3. 36.

o Isa. 66. 24. The Hebrew there signifie [illegible]

not literally have transgressed, but transgressing; it speaketh of the present. See Prov. 9. 18. Mat. 3. 10.

are required to humble our selves for to *p* walk how with God, in the company of whose holy Spirit there is comfort unexpressable. But if He seeth us to set our affection on earthly riches or bodily *q* pleasures more then on Him, and do neglect *r* partaking of his holiness, and growing in the Christian nature, and *s* drawing neerer and neerer unto him in holy understanding and upright Conversation, that saying of *David* is to be remembred: *t* For loe, they that are far from thee shall perish: thou destroyest all them that go a whoring from thee. We are to consider, that we came to be on the face of the earth, for to *u* seek the Lord (as Saint *Paul* teacheth) if haply we might feel after Him and finde Him, though He be not farre from every one of us. For in Him we live, and move, and have our being. Also now to endeavour to *w* live in His image and likness, which is heavenly wisdom, righteousness, and true holiness. And to *x* press toward the mark, for the prize of the high calling of God in *Christ Jesus*. We are not to make it our chiefest care, how to *y* lade our selves more and more with thick clay (as the Lord speaketh in *Habakkuk*) much less to *z* set our whole hearts on thick clay (as innumerable do, and at lest perceive that they lived not in a right minde:) for *Christ* pronounceth him to be a *a* fool, that layeth up treasure for himself, and is not rich towards God.

The first thing therefore that every one is to do, that would lay a firm foundation for his spiritual welfare now and everlastingly, is throughly to know his own *b* heart, to examine and search unto what it is inclined, whether towards *c* union with the Creatour (blessed for ever) with His Spirit, minde, and life; or whether for to cleave unto somewhat which is not the Creatour. *Jeremiah* saith *d* the heart of man is deceitful above all things, and desperately wicked: who can know it? The Lord searcheth the heart, and trieth the reins, even to give every man according to his wayes, and according to the fruit of his doings. *Solomon* saith: *e* The wisdom of the prudent is to understand his way. It is to see how it agreeth with all Gods word, how we are decreasing in what is not good, and how we encrease in the Christian vertues, and how we do now

Micah 6.8.
en 6.9 and
22.
2 Tim. 3.4.
Heb. 12. 10.
Pet. 1.4.
James 4.8.
Psal. 73.27, 28
Acts 17.26,
,28.
Eph. 4.24.
ol. 3 10.
Phil. 3.14.
Hab. 2.6.
Phil. 3. 19.
ol. 3.2.
sa. 62.10.
Tim. 6.17,
,19.
ac. 6.19, 20,
Luke 12.20,
od requireth
every one
m his youth
do increase
spiritual
hes, together
h a due en-
avour for
necessary
ngs of this
ut. 31.12,
cles. 12. 1.
hes. 6. 4. and 2 Tim. 3. 15. Psal. 84. 7. and 2 Thes. 3. 8. and 1 Tim. 5. 8. *b* Isa. 44. 20.
m. 3.40. *c* 1 Cor. 6. 17. and 2. 16. and 2 Cor. 4. 10, 11. *Nosce teipsum.* *d* Jer. 17. 9, 10. *e* Prov.
8.

enjoy

enjoy more and more the promises or the blessings, that are bestowed in this *f* life. The one only cause, why there is so much difference, is, because we judge others, afore we have *g* duely judged our own selves by Gods *h* universal Scripture. It is a great property in the fall of man, *i Self love*, a good *k* opinion of ones own spiritual estate, afore he hath throughly examined it. He that would enjoy now the Spiritual City, may obey the Apostles counsel: *l* If any man among you seem to bee wise in this world, let him become a foolo, that hee may bee wise. It was a charge laid against *Moab*; *m Moab* hath bin at ease from his youth, and hee hath *n* setled on his lees, and hath not bin emptied from vessell to vessell, neither hath he gone into captivity: therefore his tast remained in him, and his sent is not changed. And saith the Prophet: *o* Our sinnes have withholden good things from us. It is signified therefore that they in *p* Hell, repenting and groaning for anguish of spirit, shall say with themselves: Wee have erred from the way of truth, and the light of Righteousnesse hath not shined unto us, and the Sunne of righteousnesse rose not upon us. Wee wearied our selves in the way of wickednesse and destruction: Yea, wee have gone thorow desarts, where there lay no way: but as for the way of the Lord. wee have not knowne it. What hath pride profited us? or what good hath riches with our vaunting brought us?

f 1 Tim.4.8.
g Mat.7.5. 1 Cor 11.31.
h Psal.119.9. 2 Tim.3.16, 17.
Rom.15.4. 1. Cor.4.5.
i 2 Tim.3.2.
k Luke 18.9. and 16.15.
l 1 Cor.3. 18, 19.
m Jer.48.11.
n Zeph.1.12. Gen.12. 1.
o Jer.5.25. Jonah 2.8.
p So it is read in the *vulgar Latine* Text. Sap.5.14. *Talia dixerunt in inferno hi, qui peccaverunt.* See Wisd. 5.

3, 4, 5, 6, 7, 8. * The way unto the New *Ierusalem* spiritual, in which the Patriarchs, Prophets and Apostles, and all the people of God, have ever walked, and so in this life enjoyed it, is plain and perfect manner declared in the Treatise intituled. *A way unto true Christian unity.*

The next thing is to *q* set the new *Ierusalem* spirituall before our eyes, to be a marke whereat to aime and to presse towards it, meditating on the good things therein, and to use all meanes furthering the passing therinto. Also not to insist much on *r* great company in the journey, but to *s* save our owne selves, to get as soone as may be into the city for the increase of our owne *t* good. For it is a land flowing with *u* milke and hony: a land which the Lord God careth for: *w* the eyes of the Lord God are alwayes upon it, from the beginning of the yeere even unto the end of the yeere. And so now *x* comming unto mount Sion, and unto the

q Psal.16.8, 9, 10, 11. Jer.3.17.
r Mat.7.13, 14.
s Acts 2.40. 1 Tim.4.16.
t Prov.9. 12.
Deut.10.13. and 6.21.
u Numb. 12. 13. 27.
w Deut.18.12.

It is continually fulfilled in the spiritual sense. *x* Heb.12.22, 23, 24. M. *Bright* on Rev.21.2. Interpreteth *Ierusalem* there mentioned to the Hebrews, for to be here on earth: so some others also.

City of the living God, the heavenly *Ierusalem*, and to an innumerable company of Angels; to the Generall assembly, and Church of the first borne, which are written in heaven, and to God Iudge of all, and to the spirits of just men made perfect: and to Jesus the mediatour of the new covenant; and to the blood of sprinkling, that speaketh better things than that of *Abel*, wee shall *y* more and more receive the knowledge of all these, unto that *z* increase of holy joy, and have faith and hope for enjoying the *a* fulnes there of for evermore.

Mark 4. 26. 28
Numb. 17. 8.
Isa. 29. 19.
Eph. 4. 13.

Pray for the Peace of Ierusalem: *they shall prosper that love thee.* Psal. 122. 6.

AN

AN APPENDIX

Concerning ASTROLOGIE.

GOD Almighty himself (blessed for ever) having said: [a] Knowest thou the Ordinances of Heaven? canst thou set the Dominon thereof in the Earth? giveth to be understood that there is an appointed Course for the Heavenly bodies, and that they have a great opperation in Naturall things here on earth. Junius in his annotation on the verse doth thus expound: An cœli cursum & effecta in inferiora moderari potes, quæ instituerat Deus? The which also the Lord hath expressed, where afore He said: [b] Canst thou binde the sweet Influences of the [c] seaven Starres? or loose the bands of Orion? Castellio interpreteth the sweet Influences to be the pleasantnesse of the Spring time, whereof those Starres are Instruments. And Junius saith on the bands of Orion, That with them he is wont to bring (or cause) showres, tempests, and colds. [d] It is also said: canst thou bring forth the twelve [e] signes in their season, &c. Or canst thou guide Arcturus with his Sonnes? It is written, that they fought from Heaven, the Starres in their courses [f] fought against Sisera. The which Junius signifieth to be by raines, windes, hailes, stormes. The Lord also saith: [g] I will heare the Heavens, and they shall heare the earth. In the booke of Daniel it is written: [h] God doth according to his will in the Army of Heaven, and among the inhabitants of the earth. Seeing then that the heavenly bodies have dominion in the earth, as God hath signified, sundry of His servants have bin conversant in meditating on the same, according to the Scripture. [i] The works of the Lord are great, sought out of all them, that have pleasure therein. Doth not Job declare to have had some knowledg in the Stars saying: [k] Which maketh Arcturus, Orion, and Pleiades, and the chambers of the South. Solomom delivereth, that among other matters of wisdom, which God gave unto Him, hee received the knowledge of the Positions of the Starres. And he signifieth, that the power and vertue of the lights of Heaven is so great, as that men have bin [m] astonished in the consideration of the same.

a Job 38

b Job.38.

c So it is r dred in th Margent.

d Ver.32.

e So in M

f Jud. 5.20

g Hos. 2.

h Dan.4.

i Ps.111.

k Job 9.9

l Wis.7.1 18,19.

m Wisd.1

same. And he writeth: n *By the greatnesse and beauty of the creatures proportionably, the maker of them is known. The Apostle saith*: o *The invisible things of Him from the Creation of the World are cleerely seen, being understood by the things that are made, even His eternall Power and Godhead. The Jews report of* Abraham, *that he was an excellent looker into the Stars. So* p Buxtorfius *delivereth to be the meaning of their saying* אצטגנינות היתה בלבו של אברהם *Astronomie (or* q *Astrologie) was in the minde of* Abraham. *They have also a deliverie considerable hereunto concerning the Starres operations in things here on earth*: אין לך עשב ועשב מלמטה שאין לו מזל כרקיע ומכה אותו המזל ואומר לו גדל:

That is, r *thou hast not any hearb below, unto the which there is not a Starre in the Firmament, and that star striketh it, and saith unto it, grow thou.* s Moses *mentioneth of precious things brought forth by the Sun, and of precious things put forth by the Moone. He teacheth, that God set lights in the Firmament of Heaven, and among other causes, that they should be for* t *signes, and for seasons, and for dayes and yeeres. And now whereas true Astrologie doth abundantly declare Gods wonderfull workes in Nature, it is therefore a Science much to be honoured for the excellency of the Learning. But yet some Object against it, whose mistake we will endeavour to discover, that Truth may appear the more plainly.*

It is Objected, That whereas in Deut. 18. 10. *the using of divination is forbidden, and that divining is a part of Astrologie, therefore the said Art is unlawfull.*

Answer. As there is an unlawfull divining, such as is acted by help of the ill Spirit; so is there also a v *lawfull divining. It is said in* Micah 6. 3. *Therefore night shall be unto the Prophets, that yet shall not have a vision, and it shall be darke unto you, that ye shall not divine. It is much considerable, what is written in* Isa. 3. 1. 2. *That the Lord would take from* Ierusalem, *the mighty man, and the man of War, the Judge, and the Prophet, and the* Diviner, &c. *Here the* Diviner *is set among those, which were of a lawfull condition. The word is rendred* Prudent. *The* Chaldea n Praphrase *hath it* משתאל *one which is asked and counselled withall concerning matters to come, as* Shindler *the reputed most learned interpreter of the Nobler Eastern Tongues hath expounded. The Lord* Christ *declareth,* w *that in some*

naturall

Se 5.

mi. 1.20.

his greater lean Lexi-

here hee preteth aid Word.

Shindler *e* roote

*ut.*33.14.

a. 1. 14.

*Gen.*16..
Margent.
*44.*5.15.

t. 16.2.3.
*12.*24,25.

naturall things there may be of foretelling, what is likely to come to passe as somtimes by the evening to conjecture of the day following,&c. Moreover, it is observed, that such were the children of Issachar, *conterning whom it is written,* x *that they were men which had understanding of times, to know what* Israel *ought to doe. And the Scripture saith, all their brethren were at their commandement, they followed the words of their mouth.* y Osiander *saith:* Hebraice, Scientes intellectum temporum, ad cognoscendum (id est) qui norant, quomodo in bello opportunitate & occasione temporis utendum esset: ut sciretur in exercitu, quid pro re nata facere deberet populus Israel. In bello enim pleraque consilia extemporalia sunt.

x 1 Chr. 12.

y In his comment on the place.

Obj. *The* Arabicke *Translation hath rendred the* Hebrew *word,* Hee that exerciseth Astrologie. *Therefore the said Art is there forbidden.*

Answ. *No Version is of sufficient Authority to prove or disprove by, in matters of controversie, but the Originall Scripture only. The five bookes of* Moses *are extant also in the* Samaritane *Tongue, and in the* Persian: *the* Gospel *is set forth in the* Syrian *and* Ethiopian. *And good use may be made of these antient Translations for the illustration of many a point.* z *But whereas Translatours doe sometimes render Texts according to the Divinity of the country wherein they dwell; and sometimes they expresse matters according to their owne private affection, and sometimes in difficult sayings, they knowing not the minde of the holy Ghost, doe interpret unperfectly, therefore no doctrine is to bee grounded upon their meere Translation. Yet the Learned have a speciall consideration of the* a Chaldean *Version of* Moses *and the Prophets; and of the* b Syrian *of the Evangelists and the Apostles, in regard of their antiquity, and also of the* Greeke *called the* Septuagint, *and of the* Vulgar Latine. *But that which we are to insist on, is the* Hebrew, Chaldean, *and* Greeke, *which the Divinely Inspired men wrote, and is in the Church preserved unto this day. From the* Arabicke *Version therefore nothing can be concluded, forasmuch as also in the* Hebrew *word there is no maner of signification of Astrologie, there is no importing of* Starre *therein.*

z The multitude of Translations into *Latine*, shew how men k in part. 1 *Cor.* 13.9.

a See *Helvi* de *autoritate Targumim.*

b See *Trost* his Preface his edition thereof.

Obj. *But the next word* an observer of times *must needs bee an Astrologer, because there are of the learned* Iewes, *Which understand it so.*

Ans. *The* Rabbins *doe not agree about the Interpretation of sundry*

Hebrew.

Hebrew *Words: and therefore being at such difference among themselves the private opinion of any one of them is of no authority.* c Gemination *of letters in a Word doth lessen the signification, saith* R. Abraham; *but* R. David *saith, it doth increase the same. Certaine Nounes ending in* ai *are by the* Chaldee *rendred plurally;* d *but* R. Solomon *would have them to be singular.* D. Forster *in the preface afore his Learned* Hebrew *Dictionary undertaketh to demonstrate great imperfection to be in the* Iewes, *as concerning the interpretation of the sacred* Hebrew.

Moreover, the Learned Hebrician Buxtorfius *rendreth the Word* præstigiis utens, præstigiator, *a jugler. Hee saith: The wise antients derived the word from* עין *an eye: and that they have written* זה אוחי את העינים *That* Megnonem *turned an observer of times, is hee that holdeth the eyes, that dazles the eyes of the beholder. And therefore he hath set the word as a Derivative from the primitive* —— עין *an eye.*

But though the word be read an observer of times; yet pure Astrologie is not spoken against thereby. It speaketh of such observing of times which the wicked Canaanites *used, in whom the ill Spirit ruled and reigned. And that there is some lawfull observing of times, continuall experience teacheth it, in Physitians, Husbandmen, Marriners, &c. Who by observing of times about matters in the common course of Nature, doe prevent many inconveniencies and dangers, which they foresee likely to come to passe.*

Wee will conclude this Answere with Learned Osianders *delivery on the* Hebrew *Word, who writeth:* Hi creduntur esse ii, qui certis incantationibus homines, aut jumenta curaturos se promittunt: item qui horas observant, non Physice, juxta motum Lunæ aliorumve planetarum: sed superstitiose, nulla evidente ratione. Tales sunt etiam, qui in magna sexta feria, neque equum calciare sinunt; neque terram aratro proscindere, quod utrumque infaustam falso opinentur.

Obj. Only Christ the great Prophet, and they to whom he gives the divinely inspired gift of Prophecie, must foretell things to come: man art may undertake it; for it is opposite unto Christ.

Ans. There is Prophecie concerning Matters Spiritualls, and prophecy concerning Matters Naturall. Astrologie teacheth, what is likely to come to passe in things according to the set course of Nature. e

Pagnins me, at

in Buxt. at pa. 79. ird or h edition. 1.18.15. 3.22,23.

Cor.12.28. 4.11,12,13.

It is true also, God hath given unto his people his Christ, and he hath ordained Ministers to teach. We have also his most holy f *Word, unto every tittle and jote whereof we are duly to* g *attend; and Saint* Paul *signifieth, we should strive to* h *fulfill the word of God: but yet there are many particular cases in worldly matters, in which what to doe, the Sacred Scripture expresseth not, as in Matters of Physicke, Husbandry, the Sea, and such like.*

f Colos. 3 16.
g John 11. 48
1 Pe. 1. 19.
h Col. 1. 25. Mar. 3. 15. Rom. 8. 4.

Obj. *It is said:* i *Therefore thou hast forsaken thy people, because they are Southsayers like the* Philistims, *&c. Therefore for their Astrologie, &c. God had forsaken them.*

i Isa. 2. 6.

Ans. *If it can be proved, that Soothsaying is any part of true Astrologie, then the argument holdeth against it. But whereas it cannot bee so demonstrated; therefore the Objection is void of power.*

Obj. *It is said:* k *That frustrateth the tokens of the liars, &c. That is of Astrologers.*

k Isa. 44. 25.

Ans. *If it can be proved, that true Astrologie hath in it any lying tokens, that any lying tokens are grounds in the said Art or Science, then there is some likelihood of truth in the Application: but whereas it cannot be proved, therefore the Inference is not true.*

Obj. *It is said:* l *Let now the Astrologers, the Starre-gazers, the Monthly Prognosticators stand up. &c. Sure enough here Astrologers expresly, and under severall other names and notions also are bitterly inveighed against.*

l Isa. 47. 13.

Ans. *Let us see whether the* Hebrew *Word signifieth Astrologers, It is rendred in the Margent,* Viewers of the Heavens. *And others are viewers of the Heavens besides Astrologers, as Astronomers, natural Philosophers, &c.*

But Objection is, That it is a viewing of the heavens for to declare some matter to come to passe thereby. And is it a sinne, to view the heavens, for to see what is likely to fall forth, according to the common course of Nature, and in naturall things?

Obj. *But the next speech* Starre-gazers *hath the word Starres therein; and therefore it must needs meane Astrologers.*

Ans. *The Hebrew is* החוים במבכים *which* Shindler *turneth* videntes in stellis, *seers in the Starres. It appeareth, that it is not absolutely forbidden unto any for to looke into the Stars: for then Astronomy it self were unlawfull.*

The last speech is the Monethly Prognosticators. *The Margent saith*

the Hebrew is, that give knowledge concerning the Moneths. *And is it unlawfull to make a Prognostication, to set downe concerning every moneth in the yeere, what is considerable according to the common course of nature? It is manifest, that the holy Prophet* Esaiah *doth not signifie, that to view the heavens, or to looke into the Starres, or to give knowledge concerning the moneths (for so the* Hebrew *Text speaketh) are matters of sinne and wickednes; but hee findeth fault with those which were conversant in these exercises, that they used not them aright. Is it good reason to say, that the profession of Physicke is unlawfull, because some practising therein doe abuse that honourable Science?*

Jer. 10. 2. Obj. *It is said:* m *Learne not the way of the heathen, and be not dismayed at the signes of Heaven, for the heathen are dismayed at them. Here Astrologie is forbidden.*

Ans. *The scope and drift of the Prophets words is, that the People of* Israel *should not so stand in awe of the signes of heaven, as the heathen were. For many of the heathen looked no higher than the Firmament.* Psal. 103. 19. *They considered not, that there is an eternall Almighty God* n *ruling over all.* Amos 4. 7. *The Lord saith by* Amos: o *I have withholden the raine from you, when there were yet three moneths to the harvest: and I caused it to raine upon one Citty, and caused it not to raine upon another Citty: one piece was rained upon, and the piece whereupon it rained not, withered.* Deut. 28. 23. p *God denounced to the* Israelites, *that for their Transgressions He would make the heaven over their head to be brasse, and the earth under them to be iron.* Levit. 26. 19. *He would change Natures course, according to his holy and righteous pleasure. And whereas hee will do so sometimes, His people are not so to feare the Judgements signified in the heaven as do the heathen, which know not the God of* Israel, *as if there were no way to escape them; but to remember, what the Lord saith by* Ioel, q *that though he doth roare out of* Sion, *and the heavens and the earth shake, He will be the place of repaire or harbour to his people, and the strength of the children of* Israel. Ioel 3. 16. See Translation in the Margent. Zeph. 3. 1, 2, 3 Zephaniah *therefore teacheth them their duty, saying:* r *Seeke righteousnes, seeke meekenes; it may be yee shall be hid in the day of the Lords anger.*

Wee conclude this Answere with Osianders *words on the Text:* Ne discatis impietatem gentium, quæ non modo meteora inusitata, & motus syderum observant, atque ex iis de futuris eventibus pronunciant, verum etiam ita metuunt a constellationibus, ut earum

effectus

fectus evitare non posse existiment: Hæc enim Gentium est impietas, nec populum Dei decet. Non damnatur Astrologia pura, (quæ nihil habet de magia) si modo quis Astrologicas prædictiones pro conjectuis, non autem pro vaticiniis certis habeat.

Obj. *In* Dan 2. *Astrologers are named among Magicians and Sorcerers; therefore their profession is unwarrantable also.*

Ans. *The Word there rendred Astrologers; in the last Translation, is by* Shindler *otherwise expounded. Hee saith* אשף *signifieth a Philosopher, an Astronomer and Physitian, which by the Pulse and Urine can judge of the Bodies passions, which dreamers doe imitate or follow.* R. Abraham *also doth so expound the word.* Avenarius *observeth, that* σοφὸς, *wise, answereth to the said* Hebrew *word. Learned* s Alstedius *doth in like manner where he writeth:* אשף sapiens. Hinc σοφὸς, nisi malis חשב sapienter cogitavit.

s Encycl. P. 140.

To conclude this answere. If there were any one Hebrew Word, which properly signifieth an Astrologer, why then doe the t Rabbins *use the words* ἀστρολόγος *and* ἀστρολογία *in* Heb: *letters, as* אסטרולוגוס *an Astrologer, and* אסטרולוגיא *Astrologie?*

t See in Buxtorfs greater Chaldaical Lexicon.

In the holy Bible printed Anno 1540. *to be read in Churches, and continued therein many yeares (for ought which can be found) there is not any the least mention of the word Astrologer, Astrologian or Astrologie. And it may be observed, that in sundry Translations, the words rendred Astrologers and Astrologians are otherwise interpreted.*

Obj. *It is said in* Act. 19.19. *Many of them which used curious Arts, brought their bookes together, and burnt them before all men. And they were bookes of Astrologie. And therefore Astrologie is damnable.*

Ans. *If it can be proved, that among the said curious Arts, true Astrologie was one, then it would follow, that it is unlawfull. But whereas that cannot be, therefore that Text maketh nothing against the same.*

The Syriacke *Text hath it* חשאי *which* Tremellius *rendreth* Magicam artem exercentes. *And* Junius *in his annotation thereon saith:* Lucas τὰ περίεργα vocat ἐφέσια γράμματα περίαπτα, amuleta & periapta quælibet Magica, quorum Scientiam & artem libris expresserant. Recte itaque Syrus & Arabs interpretes de rebus Magicis interpretati sunt.

u Alstedius *that late Learned Writer delivereth thus concerning Astrologie:* qui illam superstitionis damnant, usum per abusum tolli

v In his Treatise concerning Astrologie in his Encyclop.

tolli putare videntur, admodum sophistice. Utilitas autem ipsius inde manifesta est; quod eclipses, tempestates, & alia infinita per hanc scientiam prædicantur. Hinc Astronomia traditur propter Astrologiam, & ad eam refertur tanquam ad finem & ἀρχιτεκτονικήν. Cur enim doceamus & discimus sphæram & theorias planetarum? Annon, ut vires stellarum cognoscamus, & res futuras, quatenus per nostram imbecillitatem fieri potest, prædicamus? *Whereof the Summe is, that though the profession of Astrologie hath bin abused by some, yet the lawfull use of it is not wherefore to bee taken away. For what is there, how good soever, that hath not bin abused? Many are the profits of it about naturall matters pertaining unto this life, and therefore it is to bee duely respected.*

FINIS.